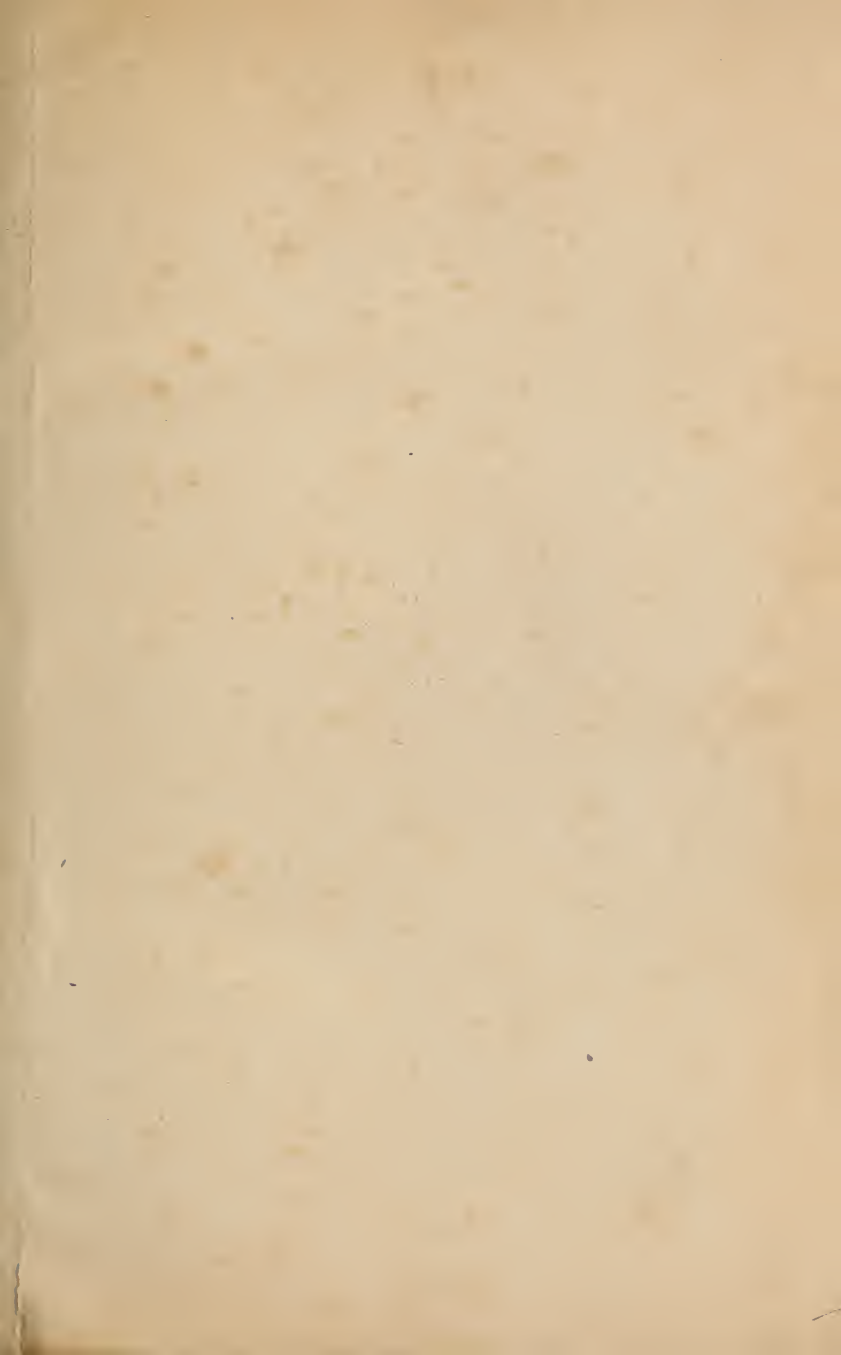


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THE
MISSIONARY LINK

FOR

THE



Woman's Union Missionary Society of America

FOR HEATHEN LANDS.

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No. 11.

THE numerous readers of the "LINK," as well as the personal friends of the ladies who so recently left us for Japan, will be happy to hear that letters, dated June 21, report them in good health. News has since been received of their arrival, June 25th. Also letters from our missionaries in China, who were so long delayed by the perils of the way, in consequence of native opposition to foreigners, advise us of their safe arrival in Peking, their hearts still trusting in the strong right arm of Him who has ever been their sure defence. As these friends are laboring in fields surrounded by so many trials, we trust they may be clothed with strength and grace to magnify our Saviour's name among the heathen.

FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

INDIA--Calcutta.

Extracts from the Letters of MISS BRITTAN.

THE BRAVE WOMEN.

I HAVE given you some extracts from the letter of a friend connected with the English Baptist Mission in Calcutta, which men-

tion the escape of two women from their homes. When they came to her school for protection, she asked them why they desired so much to be admitted. In the simplest manner they said their desire was to be taught how they might be saved.

No inquiries were made for the women until a few days after their escape, when some men entered the house and tried to carry away one of them by force. My friend told the girl she might leave if she liked, but no one should force her away against her will. Since then her father has visited her, and seems quite satisfied with her condition, but complains that by becoming a Christian she has ruined him. Those who used to make offering to him as a Brahmin, now taunt him with having a Christian daughter.

The father of the widow came to see her once, and urged her to leave the Christians and go on a pilgrimage to any idol shrine she might choose. He offered her five hundred rupees for the journey, but told her if she persisted in staying with Christians he would utterly disown her. She, however, had made her choice and stood resolutely by it, and we do hope that she has found "the pearl of great price," in exchange for the jewels that are now kept from her.

A young man who was suspected of aiding these women to escape, was seized, beaten very cruelly by the village police and then, with hands bound, was shut up in an out-house without food or water for twenty-four hours. Thus you see that Satan still reigns here, and every step that Christianity takes has to be fought over, as of old. A week ago both of these women were baptized, in the belief that they really have been converted; this time the baptism has created no disturbance.

LOVE FOR GOD'S WORD.

My friend has told me of another of her pupils who she believes is a true Christian. Her father-in-law is a most bigoted Hindoo, and when he found that she was learning to read and love the Bible, he became very angry and insisted that her husband should send her away for some months. But, he being a good-natured man, when she pleaded with him, permitted her to retain the Bible, but told her to be careful to keep it secretly, so that the father should

not discover it. She behaved with great prudence and, though carefully watched, avoided for some weeks giving offence. At last, at midnight, when sitting wearily waiting for her husband to retire, while he was below playing some games of chance with his young friends, she ventured to read her Bible aloud, as she supposed the old people were asleep. Unfortunately her father-in-law caught the sound of her voice, and listening attentively found that she was reading the proscribed book. In a furious passion he descended the stairs and inquired of his astonished son who was to be the ruler in that house, himself or his son's wife. The cause of his displeasure was soon explained, and as the woman would not consent to give up reading God's word, she has been banished from home for two years by her father-in-law. All her books were taken from her, but before she left, my friend took her a neatly bound Testament and hymn-book, which she might possibly be able to secrete.

My friend closes her letter thus : "Do you wonder that this earnest disciple has not been baptized ? But have you realized all the peculiar difficulties of her case ? She fondly loves her husband, and he has besought her not to leave him. A stranger to all outside the walls of her own house, she as yet sees not the way to keep Christ's command, and I have hesitated to urge her to a course which must hopelessly sever her from her home. We think if her father-in-law were removed, her husband would allow her to follow the dictates of her own conscience without forsaking her utterly. I am sure you will feel much for this dear young pupil, with no Christian friend near to help her ; yet I trust she has the Saviour's sympathy and that He will manifest himself unto her, as He does not unto the world."

OPPOSITION OF NATIVE REFORMERS.

These pretended reformers, who are making so much noise here, do but little. The Brahmo-Somaj sect is our greatest enemy. Like all spurious christianity, it is ever a foe to the religion of Jesus. I would far rather fight against heathenism than this or the old form of Unitarianism. The most difficult persons in the world to reach are the self-righteous pharisees. The doctrines of the atonement have always been to them a stone of stumbling and

rock of offence ; but certainly if we take away that chief cornerstone—the death of the Son of God for man—the whole structure of Christianity falls to pieces. It is necessary for every Christian to let his trumpet give no uncertain sound ; we must proclaim Jesus first and last, our all in all. One of this sect, since his visit to England, tells here publicly that Christians of every denomination upheld him and approved of his schemes, and only a few bigoted missionaries opposed his doctrines. The Apostle John's injunction is very strong : “ Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds.”

VISIT TO A REFORMER'S HOUSE.

I took an English lady to the house of one of the reformers, who talks very much of female education and elevation. He has an immense house with the rooms furnished elegantly ; but the women of the family seem to live in what we should call squalor. Certainly this is the dirtiest zenana I have been into since my return. There were little gutters running across many of the rooms, and streams of filth were pouring into the women's courts below, from which the sun was drawing up a vile miasma. We passed the door of one room, where four or five of the ladies of the house were crouching on the floor, eating their morning's meal. Before each was placed a long plantain leaf, on which was currie and rice to be eaten with the fingers.

The room belonging to one of my former pupils was richly adorned with cobwebs, without carpet or mat on the floor. In returning through one of the women's courts of this immense house, which I am told has two or three hundred inhabitants, we saw it was being white-washed. A large idol which the Hindoos worship as the god of love, was placed in its accustomed niche. On asking a servant what this meant, she said, a child of nine years was to be married the next day, and the god had been brought for them to worship !

STATEMENTS OF NATIVE WRITERS.

The education of women seems to be the one great subject that

is now constantly occupying and agitating the minds of all intelligent men here, and I think it may be interesting if I can sometimes give you extracts from the different native writers. The following will show you that they themselves confirm the statements that you have heard of zenana life. The letter is headed, "Inside the Zenana." "Wise men have seen a slight improvement of late, even in the zenana. We are not inclined to believe that they are wrong. We do not think the institution of wife-beating has ever been so prevalent in this country as among manlier races; but still we do remember the time when considerate young husbands delighted to pinch their better halves black and blue for the grave offence of peeping over the parapet, or thrusting their nose and nose-ring through the open venetian. We have heard sentimental young Babus grieve over the fact that they could not form any idea of what their wives' faces were like. They were never allowed to have a glimpse of the dear ones, as they were never admitted into their society before twelve o'clock at night, and then it was not possible to catch a glimpse, because the dear ones always put out the lamps before their liege lords entered the room, being taught to be too modest to expose their features to the latter. Mothers-in-law thrashed their daughters-in-law, sisters-in-law bullied their brothers' brides, and wives were overworked and underfed; while the husbands, helpless to remedy or help the evil, rushed out to deliver lectures on 'Female Improvement.' Beef and books were equally forbidden within the sacred precincts of the zenana which in many a family was everything but a paradise.

"But is not this much changed at the present time? The rules are not only relaxed in favor of old ladies who are fit to go on a pilgrimage, but in the case of young ladies too. Nay, the order of precedence is reversed. The youthful wife of Bengal is not only unpadlocked, but she is visible to her husband at any hour of the day or night. If any body in the house quarrels with Bo, the son's wife, the Babu quarrels with that person and threatens to reduce the allowance of the whole family. This he can do if he is the head of the house, if not, he is powerless to help her. Talk of jewelry! Each of the young lady's ears is bored in at least eight different places, and through each of these openings hangs a jewel,

—European, Mohammedan or Hindoo in origin. There are jewels about her nose, which is bored through, and then there are jewels on her neck and arms and feet, which tinkle against each other, and thus every movement of the enchanting creature is music. She reads and writes, knits and embroiders, composes prose and poetry, talks Hindostanee with the bearer, and seasons her vernacular with many an English word or phrase.”

This was a letter written in reply to some attacks in the paper about the way in which the Hindoos treat their wives. And you can see by what a Babu writes, what some of the most intelligent of them think a woman requires.

Extracts of Letters from Miss JOSEPH.

EFFORT IN PRAYER.

Miss Hook paid a visit to my school in Sham bazar, and for the first time I introduced extemporaneous prayer. I used to have the girls sing a hymn, then fold their hands together and repeat the “Lord’s Prayer;” but this time I said to the children, “I always speak to you about the love of God, manifested especially in giving His Son Jesus Christ to die that He might save us from eternal death. I also pray that this blessed Saviour may shine into your hearts and make you all His precious lambs, but now I think we must not receive instructions about Him without asking Him to grant us His Holy Spirit to guide us aright.” So they stood up and closed their eyes. I intended to have offered a short prayer myself, but the little ones followed repeating every word after me. Since then I have been enabled to pray in every house without the least opposition. How faithful God is to His Almighty Word, how willing to help if we make it a point to seek His aid in all our undertakings.

RELIGIOUS DISCUSSION.

Before we dismissed the children, a Babu who had once held a long conversation with me on religion, made his appearance. He stated that according to his promise to read the Bible and study the religion of Christians, he had begun reading the New Testament, and had come to ask me some questions. First, he wished to know why

Herod did not believe on Christ? "He did believe," we replied, "and this faith led him to kill all the little children in Bethlehem." "Yes! but why did he not receive Him as his Saviour?" "Because he was a wicked man and a heathen, who probably knew nothing of God's plan of salvation, but heard that some wise men had travelled so far to seek a new-born king who might grow up and take his place." "Well," said the Babu, "you are commanded in your Bible not to pray publicly in the synagogues, but, on the contrary, to go into your closet and after closing the door to pray in secret. Why do you unite in praise and worship in churches?" It was amusing to see him look quite conquered when Miss Hook finished the sentence by quoting the latter clause, "and in corners of the streets." "This is just what you do," she exclaimed; "and besides," I added, "if you were acquainted with the history of the Pharisees, you would understand what Jesus meant by saying this. They only made a show of religion, when in reality they possessed none, so we are told not to be like them in making a parade of religion. But it is our duty to join together in worship, because it is written, 'Where two or three are gathered together in my name there I will be among them.'"

He continued, "One of the ten commandments is, 'Thou shalt not kill,' yet you murder every day, because you eat animal food." "This law," we said, "cannot possibly relate to animals, for they were created for our use, and God gave Adam dominion over them." "You affirm," he said, "that prayer will supply all our wants, but I see the greater number of those who try to be good are poor, why do they not pray for riches, and if they do, how is it they do not find them." We told him that not one true child of God would pray for riches, or would wish to be in any other position than that in which it has pleased the all-wise God to place him. It was the prodigal son who wanted all his substance, while the good one was content to receive only his daily bread from his father. That is why we are taught to ask for nothing besides our daily bread, and we have a beautiful example in the prayer of Agar: "Give me neither poverty nor riches, feed me with food convenient for me." "Then where is the use of praying," asked the Babu, "if, instead

of granting our requests, God will only give us such things as seem good in His sight?" We endeavored to explain to him the difference we ought to make in our petitions between spiritual and temporal blessings. God is more willing to give than we are to receive, but we should never express a wish for temporal blessings unless we said, "If it is Thy will that it is good for me, then bestow such and such a gift on me. If it is likely to injure us, God out of pure love will withhold it from us." Then he remarked, "God can never die, and if God and Jesus are one, how could Jesus die?" We explained that when Jesus laid down His life for us, His humanity died, while his divinity was untouched, and that Jesus is one with God, is clearly seen throughout the Scriptures. His very name, Immanuel, signifies God with us, and we have a striking passage in Zechariah: "Awake, oh sword, against my Shepherd and against the man that is my fellow, saith the Lord."

"Babu," I said at last, "I am afraid you have not yet perused the word of God in a teachable spirit, and I advise you never to take it in your hands unless you ask God to grant you His Holy Spirit to enable you to understand it." "I intend to study it attentively," he declared, "but I am certain it was written by men, otherwise all the books of the Bible would not be under different names." "Oh! I am so happy you have noticed that," I replied, "for though the Bible was written by different persons living at different ages, yet we see the same spirit throughout the whole volume. Is not this sufficient to give evidence of the inspiration of the book?" I gave him a tract, and another one to the Pundit who was listening to all that passed between us, and who seemed perfectly satisfied at all our answers.

Extracts of Letters from Miss Hook.

WE give some extracts from the letters of Miss Hook descriptive of a journey she is taking during her well-earned vacation, after unusual labors as Superintendent of our India Mission, while Miss Brittan was absent in this country.

VISIT IN ALLAHABAD.

While in Allahabad I took Mrs. W., to visit some of our

zenanas and one of the schools. Keshuri had the little ones around her in clean dresses, all looking very happy. I heard them all read in Bengali, and two spell in English and write. They were reading a chapter of "Line upon Line," when Miss Melixett came in and questioned them on it; they answered perfectly. In their catechism they did not miss a word; they also repeated six lines of the multiplication table, and then all stood, with a hand over their eyes, and repeated the Lord's prayer after Keshuri. Mrs. Wynkoop was delighted, and said she doubted if any white children could excel them. Afterwards we went with Miss Melixett to a house where she taught one Bo. She was quite ill with fever and could not do much, but wrote some in English, read the 23d Psalm, and answered some questions of Scripture in which Christ was brought in. From there we went to a house where Miss Thomas teaches. She sat down beside them, as they were beginners, and made them read, spell and write. The week previous she had told them the story of the Prodigal Son, which they remembered well, and as she went on in her rapid, animated style, the women were most interested and hung on every word. When we came out, Mrs. W., said she had never seen anything more satisfactory.

GLANCE AT MISSION WORKERS.

As Mr. and Mrs. W., who are travelling through the East, have invited me to accompany them to Cashmere, I decided to extend my journey in this direction. We have visited many mission stations, Landour, Dehra, and Saharanpur. At the latter place the mission grounds are large, and everything looks comfortable but plain. Mr. Wherry has the charge of a church and native Christian village, which looks well arranged and flourishing. Mrs. Myers has charge of an orphanage of thirty children, and seems to be doing a great deal of good. A number of the girls gathered about the front door in the evening, and Rev. Mr. Wynkoop sang some of their Hindostanee hymns with them, which delighted them. In Landour and Lahore there are a few German and English ladies trying to do some zenana work.

In all the places we visited the missionaries came to see us, and I feel I have gained many new ideas regarding the different methods

of doing mission work. As far as I could judge great good is being done with schools, orphanages, native chapels, and preaching.

We remained at Randpindee a week, preparing for our march through the mountains. It is a very large station, spread over a wide extent, and laid out with pretty gardens commanding fine views of the mountains, and a great number of troops and many English residents live there. The missionary, Mr. Thackwell, is a good, faithful worker, and has a fine school of native teachers.

MOUNTAIN TRAVEL.

The scenery was magnificent as we ascended the mountain in bullock-carts, but we made very slow progress, as the poor creatures who drew us became very tired, and laid down often. When we reached Murree at the top of the mountain, 7,400 feet above the level of the sea, we took possession of a little house which was uninhabited—this place being a sanitarium. It was very pleasant to pass a comfortable Sabbath in the wild, beautiful mountains after all the inconveniences of travelling in India. We went in the morning to a little English chapel, and there Mr. W. preached to the servants in Hindostanee.

I observe as we go further north, more of the plants we have at home make their appearance. First I noticed wild rose-trees as high as our cherry-trees, then the English ivy growing all over the rocks and trunks of trees, while the wild blue violet, buttercups, and dandelions, were in profusion. It was so cold here that we needed fire and thick clothing.

Tuesday we started to go down the other side of the mountain from Murree. Mrs. W. and I were put in jampans—a sort of enclosed chair, with upright posts and a top resting on them from which curtains are suspended. Men carry them by poles before and behind. It is not a pleasant mode of conveyance, for as the roads are only wide enough to go in single file, one may be alone a great deal of the time. The grandest scenery opened before us on every side, range after range of mountains, some barren, others covered with the richest foliage, then high up and beyond, the everlasting snow. Fields are often seen between the mountains, green with wheat, for the natives have a very ingenious

way of terracing the valleys and guiding numerous torrents over them, by which means they are always fresh.

On Wednesday we came through lovely mountain paths, to the banks of the Jhelum, a famous stream in which the descent is so great that the water runs roaring and tumbling over the rocks like the rapids of Niagara, only not so wide. We crossed in a rough boat, pulled by ropes, and as the current was rapid and landing was difficult, we walked on a single plank over a rope bridge that was suspended from high embankments. The bearers of my jampan were in high spirits, and when the path was narrow and often on the edge of a precipice, they ran in the most careless fashion. First they let the back pole fall, then down went the front one, and at last my curtain was caught in a tree and two of the upright posts were broken short off. I was greatly frightened but believe that a serious accident rarely occurs.

I sleep in a tent, and one night was waked with a pouring rain on my face. But I have not taken cold thus far, have borne the journey well, and the rest to my brain is doing me great good. The Sabbaths have been great blessings to us. At one time when we had no church to attend, Mr. W. called the servants and some straying natives, and talked to them. There seemed to be some Mohammedans of consequence among them, and as they stated objections to our religion which were clearly answered, the conversation was carried on with much spirit. As I watched their eager interested faces, my heart went up in prayer that the truth might come to them in power, and that the little seeds scattered in this journey might be blessed and nourished by the Holy Spirit and made to grow until this beautiful land shall become the dwelling place of God's holy people, and His sanctuaries be found in all these lovely mountains and valleys.

CHINA—Shanghai.

Extracts of Letters from MRS. STARR.

THE BEGGAR'S CAMP.

On the 17th inst., with Rev. Mr. Nelson, we visited the portion of the "settlement" known as the "Beggar's Camp." There, is a large number of huts, made of a light frame of bamboo poles

which is covered with mats composed of a coarse reed flattened, and plaited, and in some cases daubed with mud. The roof is a similar mat, fastened on in an oval shape, so as to shed the rain. These huts are without windows, floor, or doors; in some instances a cloth covers the opening. A board, with a few old rags, or a foul mat, serves for a bed. A very small furnace cooks their simple food. In these abodes of wretchedness hundreds spend their lives. As I looked upon them I thought they might well say, "Is it to spy out the nakedness of the land ye are come?" I have not the ability to depict their degradation; nevertheless, most of them seemed cheerful, and were stout looking. This miserable place is surrounded by graves. In this province the land is so flat, the natives do not inter the bodies of their departed friends. Those who own the land place the coffin upon the surface, and build a tomb over it of stone, wood, or brick, often simply mounds of earth, which soon become covered with verdure. At a short distance the graves arise, cone-shaped, and remind one of the haystacks in a field just after mowing. It is a common sight to see some domestic animal, tethered to a stake, and cropping the grass from the mounds covering the family graves. Persons who are too poor to own the land, tie a mat over the coffin and heap a few shovelfuls of earth upon it, and there it stands till they are able to purchase the ground, or they are ordered to remove it. This region is one vast place of sepulture. The custom here is to have coffins made and kept in the house years before they are needed. In China, that is called preparing for death.

ASSISTANCE TO THE POOR.

We continued our walk till we came to a native building from which a white flag, with two black characters on it was flying. Mr. Nelson said that was his "rice house," where, daily, the hungry poor came to be fed. The place is so constructed that as the applicants pass in at one door Mr. Nelson meets them, and gives to each a check, made of wood, about five inches in length, and half an inch in width; each adult has one of the large ones which is redeemed with two bowls of rice. The children have a check one third the size which calls for one bowl. As they receive the sticks

they pass into an inner room, from that they make their exit through another passage where they place their checks upon a table, and receive their ration of rice, smoking hot, and hasten home with it, where, if they are so fortunate as to have some bits of meat, or a few vegetables, they have a good meal. It was amusing to see the variety of utensils brought to receive their rice; wood, stone, tin, and iron. In some cases you could see their forethought; some would cover over the rice so as to retain its heat till they reached their homes. I was touched by the appearance of one old woman, very poor and infirm, whose face was radiant with smiles, and seemed like a bright spirit in the motley crowd. In this manner I saw four hundred and fifteen persons fed, consuming one hundred and sixty pounds of rice. It is what they term "soft boiled," having a great deal of water, about like soup, and without salt. Oh, how my heart longed to speak to them of that bread of which if any man eat, he shall never hunger.

The foreign community here has raised a fund, and placed it in Mr. Nelson's hands, and he has planned, and conducts this matter, as giving more relief than in any other way. It is doing good work for the body, and may we not hope it will be the means of spiritual blessing to some?

*Extracts of Letters from MISS NORTH.**CHINESE IDEAS.*

WE are still, as you see, in Shanghai, very contrary to our plans a year ago. I am often reminded of the saying, "Man proposes, God disposes." By the time this reaches you we hope to be at our journey's end, and settled in our home. As I have little yet to tell about missionary work, I will only give such items about the Chinese as I have gathered from time to time. Our excellent Peking teacher is as pleasant as possible, and though he is an opium smoker, it is hard to realize that he is a heathen, he is so gentlemanly and so interested in our progress. It is an agreeable study, to us, and will be more so when we get where that dialect is spoken.

While driving in the country the other day, we encountered a

great crowd of people, and a procession with a display of red banners, several men dressed in red, and others with red fringe on their hats, and a red sedan. We took it for granted that it was a wedding occasion, till we were told afterwards that it was a celebration welcoming the coming of spring. I will mention a few customs that are just contrary to our own. White is worn instead of black for mourning. We often see in their queues, white braided in with their black hair, or a white band. One day I met a small funeral procession. The father of a family had died. First was a man dressed in white, then the coffin, then three wheelbarrows with two women in each, mourning as they went. They had wide white bands of cloth on their heads, and white garments over their ordinary clothes. Instead of shaking hands as we do, they shake their own hands, folding them together, or putting the two fists together. In the mariner's compass they use the south end of the needle. We say north-east, they say east-north. In beckoning they motion from them. With their meals, they begin where we end, with the dessert, fruit, cake, etc. In reading, they begin at the right hand and go toward the left. They chalk the thick soles of their shoes instead of blacking them. They sew with an open-topped thimble on the second joint.

CUSTOMS OF CHINESE LADIES.

We see all sizes of small feet among the women. They can rarely be prevailed on to show them undressed, but a friend induced one with money to show us her foot. All the toes, except the great toe, were turned under the foot, and had grown so. As small feet partly unfit the women for work, poor parents often reserve a daughter for a lady. Her feet are bound, so saving the reputation of the family, while the others help support her. The women of the highest classes are never seen out at all. All except the lowest classes take great pains with their hair. They use a paste to keep it smooth and shiny. The most elaborate toils are only made once in several days, for sleeping at night on a round wooden pillow under the neck, keeps the hair in order. The only hat is the forepiece, worn usually in winter.

SIGHT OF A PAGODA.

A party of us lately went a few miles out to visit a pagoda. We

went in carriages as far as roads would allow, then we took wheelbarrows, and rode or walked as we chose. The pagoda is seven stories high, and is supposed to have been built about three centuries ago. As we looked from the seventh story, on the level country about us, we noticed the countless number, and disorderly arrangement of graves, which, in the distance, appear like haystacks. In a building close by the pagoda, we saw three immense idols standing in a row, in a narrow, dreary, and dirty room, very unfit for the dwelling of a god. They stood on a base, five feet or more high, making them twenty feet high in all. They are made of wood, gilded. Each stood under a red canopy, and had altars for incense before them. The only Sabbaths the Chinese have are certain holidays, when they worship their ancestors. The missionaries hope much from the children. The grown up heathen rarely become reliable and steadfast Christians. Pray for them and for us, and may we be thankful that we were trained in the midst of Christianity.

Rev. J. L. Nevius writes in "China and the Chinese:" "That benevolent societies are found in a heathen land may appear strange to Western readers; but it is a fact that they exist in China in numbers and variety hardly exceeded by Christian lands. We have Orphan Asylums, Institutions for the Relief of Widows, as well as for the aged and infirm, public hospitals and free schools. Roman Catholics have claimed the honor of introducing these societies in China, but there is evidence that they existed anterior to the introduction of Christianity, and there is no necessity for seeking for them a foreign origin, as they grow naturally out of the customs and institutions of the people. The characteristic feature of the false religions of China, is the performance of meritorious actions, with a view to the attainment of selfish ends. A Chinaman imagines that he is justly entitled to some personal advantage or reward corresponding to the character of the act performed."

Reports of Bible Readers and Schools.

SHIMLAU—Mt. Lebanon.

Extract of a Letter from MRS. WATSON, com. by the Phil. Branch.

MRS. WATSON's time and means have been consecrated to mission work in the East, of which she thus writes to a friend, whose kind donation had just been received. The Philadelphia Branch has, since the receipt of this letter, sent \$150 in aid of the school in Mt. Lebanon, collected by the Beehive Band, Detroit, Michigan.

"The money has come very acceptably, as owing to the war with France, I fear that I shall lose half of my income, on which I depended for the support of the industrial school, where I have already six Druse girls. I had promised to receive two more whose parents are extremely poor, and have been begging me to take them for some time. Although aware that my own funds would not be sufficient for the expenses this year, I determined to make no reduction in the number, as I felt sure that God would send aid if it was His will that the school should be continued. I see in the proofs of the interest taken in our work by yourself and friends, that my trust has not been in vain. Nearly all the direction of the industrial school, as well as the teaching, rests with my adopted daughter, a native of Mt. Lebanon, whose father was killed by the Druses when she was an infant, leaving her and her baby brother to the care of relations who very imperfectly performed the duties devolving on them, and who gladly confided the orphan girl to my care when only ten years old. As she has grown up to womanhood, with the earnest desire of leading her ignorant and benighted sisters to the knowledge and love of that God in whom alone she trusts for salvation, she has devoted herself to the work in which we are now engaged, returning good for evil to the children of that sect which robbed her of a home and parents during her tender years. As my daughter, she is able to be more useful than it is probable she would have been had her parents lived. I believe few parents have a more affectionate daughter than she is to me, and having become quite English in habits and tastes, as well as speaking the language like her own, she has the influence of a European as well as of a native, with her country people.

One of the scholars is named Kabla, a quiet, diligent, serious minded little girl about eleven years old, whose parents are extremely poor; although the father is called a "little sheik," he is obliged to work as a servant to a higher sheik, but of the same house or clan. Annesy is a bright, industrious child, about the same age, parents of the same grade, and very poor. They both learned to read with us, know a great deal of Scripture history, repeat and sing a number of hymns in Arabic and some in English, besides having some knowledge of geography, arithmetic, plain sewing, knitting, etc., and all kinds of house work, including washing and cooking. The third is Zainab; she was in the school about six months, and made great progress, when she was obliged to be sent to the hospital in Beyrout on account of a sore foot, which was not cured till we left for England. The father called a few weeks since, begging me to receive her again, as she is most anxious to return. The fourth child we have not yet had in our school; she is granddaughter to an old man who was the head of his house, a very important sheik in his youth, who used to go about with a retinue of twenty servants. He fell, however, when the Druses lost power, and being implicated in the last war, was banished for some years. He was a very wise old man, and before the war used to go to an English merchant, and beg him, if possible, to prevent the rising of the Maronites. He said, being a sheik he should be obliged to lead his men to fight, and that he foresaw that it would only bring them to ruin. The gentleman who told me this said he often wept like a child. Several of his sons were married, but all having lost their property, and as sheiks, being too grand to work, they became poorer every year, especially as they had to collect money to send for the support of the old banished chief of their house.

He returned at last, when I called at his house in a neighboring village, and saw him surrounded by his children and grand children. He knew me, and that I was interested in education, and expressed a great desire that I would take some of his son's little girls, or go to their village, where I had been before, and open another school. Poor old man—he must have been over ninety when he died—and now his son has sent to beg that I will take his eld-

est daughter, a pretty-looking, fair child of ten or eleven years old, named Neriday. She has been to school in Damascus for a short time. We have promised to take her after our Easter vacation, and the parents were so delighted, as well as the child herself, when told she might come, they could hardly believe the good news.

We shall have eight Druses and sixteen belonging to the different Christian sects. All attend a service in our large school-room every Sunday, where one of the American missionaries or a native preacher conducts worship. I trust you and our other kind Christian friends taking an interest in these children, will be earnest in prayer for their conversion, knowing that when the seed is sown God alone can give the increase.

HARPOOT—Turkey.

Reports of Kohar, supported by "Kohar Band," Chicago, Ill.

KOHAR is assistant teacher in the Female Seminary in this city, in which she labors seven months of the year, spending the other five months in some one or more of the many cities or villages occupied by us. During the coming winter we expect to occupy eighty or more such villages. During this past winter she spent a part of her time in her native village Shipik, and the rest of it in the city of Arabkin and its villages, not so much in Bible-reading, though she did this, as in holding meetings with the women, numbers of whom gladly came and listened to her instructions. Many places are anxious to secure her services during the coming winter, but after considering the claims of the different communities who gave her invitations, we decided that she should spend the winter in Jehmeh and Palu, in both of which places, are churches with native pastors. In Jehmeh the pastor's wife is very feeble and unable to labor much among the women, and the pastor's wife in Palu, being quite young, not more than seventeen years of age, needs some one of experience like Kohar to aid her. Such is the desire to secure her services in holding meetings that she frequently goes to neighboring villages during the school term on Saturday, returning on Monday.

Later, Rev. C. H. Wheeler writes :

At the close of the term of study in the seminary, Kohar, at the earnest request of the women of that city, went to spend the winter in Chermook. Here the women evince quite a remarkable interest in learning to read and in studying the Scriptures. A woman of the place is employed as school teacher, and we are looking for much good from the superintendence of the school by Kohar and her labors among the women. Did time allow, I should be happy to give some particulars in regard to the work among women in other parts of our field, and particularly in Palu, a city to the east of Harpoot on the Euphrates river, and in Redwan the most south-eastern town upon the enclosed map, and in the heart of Koordistan. Here, within the last two years, the labors of a man who is supported by the churches in Harpoot, have resulted in gathering a Protestant community of eighteen men, thirteen women and fifty-three children who, for the sake of reading the Bible, which they have not in their native Koordish, have bought it in Armenian and begun to learn that language.

Extract of a Letter from KOHAR.

Blessed be the Lord that many things I do not need ; but one thing I always feel that I need—the grace of the Lord—because I have very great duties to fulfill and I am found wanting. And however I try to labor for others, whether by words or by a good Christian behavior, I find myself still lacking. Therefore I entreat, that always in your prayers you remember me, that from this time I may with strength press on and not go back. Especially this winter, when perhaps I shall go to new places where I have not been before, that the Lord will help me in working according to His wish. And not me alone, but also all the scholars of this school, that they also be fruitful plants in the vineyard of the Lord. Very much I love this work and wish to pass all my life in it. Last week was the examination of our school ; those present were very joyful. This week the meeting of the Union was here, and nine native pastors, delegates and preachers were present, beside six missionaries. Much hope they gave to us that this winter the Lord will send rain from heaven, that many careless sinners will be converted. I hope that you also with us

will unite in praying for this thing and another request I have: I have a father and mother, two sisters and one brother, but I am pained to say that I have no hope for one of them that they are true Christians. I beg that you forget them not in your prayers, and that my going there this winter will be a blessing to them.

With love I salute you, my beloved friends in Christ.

CHINA—Ningpo.

Extract of a Letter from MRS. BARCHET to Young Ladies' Band, of First Presbyterian Church, Syracuse, who support this Reader.

THE woman that I mentioned to you as the person to whom your remittance had been applied, was obliged to resign her position on account of her growing family. Her place has been well supplied by a Christian woman of our church, who has been in our employ as Bible woman in other places for the last five years. She is called Mrs. Tsiee, a widow, who, before the rebels came to Ningpo and destroyed the property of many, was in comfortable circumstances. She is rather blunt in her manner, and is, I think, generally open in her dealings—a trait of character not very easy to find among the Chinese. While she worked as a Bible woman at a town six or seven miles from Ningpo, or farther in the country, she could not have the constant supervision which she now has, living in our neighborhood. But I trust she was learning the truths in the word of God as they were explained to her by His Spirit. When she came to Ningpo at the communion seasons, she read a portion of Scripture with me from which she always tried to make some practical application.

I was once very agreeably surprised when I visited her at her station. Wherever a foreigner goes there are sure to be some followers, if not a crowd, of inquisitive lookers-on, so I went up-stairs to Mrs. Tsiee's bedroom to have a little quiet time with her. She had been reading the book of Exodus, and as she asked me some questions about its meaning, I was astonished as well as delighted to see how she interpreted the Old Testament by the New, and understood the types of one as representing the characters of others. I did not know of any one who had taught her, and could only glorify God for His goodness in explaining the Scriptures to

her Himself. Since she has come to Ningpo she has been very diligent and appears to be truly earnest in seeking the salvation of souls. On Mondays, Wednesdays, Thursdays and Saturdays she very often is out the whole day visiting the houses of some districts, or speaking to the people she meets with on the road. On Tuesdays and Fridays, there being a female prayer-meeting at her house, she is at home most of the day. She tries to learn to write on these days, and I hope if she continues to make good progress that she will soon be able to write you a letter.

Mrs. Tsiee is very much interested just now in one old woman of sixty years or more, to whom she has been instrumental in bringing the Gospel. The poor old lady does not understand much yet, and therefore says some strange things, but I hope she is sincere. She once asked for something that she might constantly think of, instead of what she had been accustomed to repeat (much in the same way that the Roman Catholic counts his beads.) She says that when she awakes in the morning, she always gratefully remembers God's care of her. Last Sunday she was not able to attend worship on account of the heavy rain. It is more difficult for Chinese ladies than foreigners to walk in the wet streets under a heavy shower, as they wear heavy nail shoes on their small feet. Her neighbors warned her that if she joined the church she would afterwards find herself taken in by the foreigner, but she did not mind what they said, as she could only think of Christ's great sufferings for her. She has induced her nephew, a lad twelve or thirteen years of age, by the promise of a pair of new shoes, to teach her to repeat a little tract, containing the substance of the Ten Commandments, and explaining the plan of salvation through Christ. Mrs. Tsiee has been rejoicing lately in the hope that her two sons have become the children of God. I hope she will be permitted to work here more permanently than her predecessor, and that I shall be able to give you an encouraging account of her labors. May God be pleased to make her the honored instrument of bringing many to the saving knowledge of the truth. She is sometimes discouraged at so little fruit, but we have the promise "that they that sow in tears shall reap in joy."

HOME DEPARTMENT.

TALENT FOR DRAWING AMONG SOUTHERN HINDOO WOMEN.

DR. HUNTER of Madras tells us : " The mode of drawing patterns has been practiced for many centuries among Hindoo women, and handed down in families as a branch of domestic training. Every girl learns the rudiments of geometry and drawing, which she commences at a very early age, and in a primitive way, first on a floor sprinkled with sand. In commencing to draw, great use is made of dots, which are arranged at regular distances, or in lines, the fingers being used as compasses for measuring. In this way the eye is well trained for judging of distances, proportions and directions of lines ; and the patterns being usually drawn on a large scale, a boldness and freedom of design are acquired in youth which are not afterwards forgotten. It is the duty of one of the females in each family, after the house has been swept, to draw a large pattern in front of the street door, as a proof that the household duties of the morning have been completed. The mode of drawing these patterns is curious ; a little powdered chalk is held in half a cocoa-nut shell which serves as a cup. A little of this powder is taken up between the forefinger and thumb ; the leading points of the pattern are marked by dots, and the connecting and finishing lines are made by sprinkling the chalk quickly along the ground. Any blunders that are committed are remedied by scraping the ground with a bit of bamboo.

" The number of patterns in use throughout southern India is estimated by intelligent Hindoos at 4,000 to 5,000. Day after day with a vast expense of time and labor, these patterns, in endless variety, are drawn at their door-ways by the tasteful daughters of India. It is remarkable that in the figures traced with chalk by women, there is not so much an approach to the forms selected for ordinary drawing, as a resemblance to the diagrams that fill works on geometry. We cannot but augur well of the capacity possessed by those whose taste it is to draw such geometric diagrams.

" In the opinion of the heathen, women are declared to have qual-

ities of the most repulsive kind, hence 'in her infancy her father should guide her; in youth her husband, and in old age her children, for at no period of life is she fit to be trusted with liberty.' While education of whatever kind, is regarded as a powerful means of raising woman from the state in which she now is throughout the East, the chief confidence of all who have to do with India, and other missions, is in the glorious Gospel, that greatest moral lever of which the world has ever had experience—that surest panacea for every woe under which humanity groans."

THE BIBLE IN AFRICA.

REV. ROBERT MOFFAT said at the meeting of the British Bible Society—"It is of vast importance to have the Scriptures in Africa. In that country there are thousands of hamlets and villages scattered throughout the interior, and the visits of the missionaries to them are few and far between. It is a consolation to the missionaries to know that there are Bibles there; that in those little isolated towns and villages there are those who can read the Scriptures and can preach; for we have native preachers who are able to hold forth the word of Life. The light of heaven has dawned upon this people so that their views are very different from what they once were. The day has gone by, when a man would take up an English or a Dutch book, listen attentively, and then say—'It can speak to you, but it has not a word for me. They know that the word of God has power to change men's hearts; to make bad men good men; to make enemies friends.' 'I can not account for that strange book,' said an intelligent man, on one occasion, 'but it must be a good book—for, those whom I have known living in deadly hatred, are now loving and helping each other.' I remember a young woman who could read well, witnessing the influence of the Gospel upon some of her companions observing how happy they were, how they could converse about death and yet sing and be cheerful. It was inexplicable to her. She wished to feel in the same way. She accordingly took a New Testament put it under her pillow and slept upon it, in the hope that, on the coming day, she would rise a new creature. She was

anxious to feel the Spirit of the Work, and she thought that Spirit would enter her head when she was asleep, and that she would rise with the pleasurable feeling she had witnessed in her companions.

Not long before I left the station, a woman came, bringing a boy with her, having travelled fifteen miles, and she said she wished for a New Testament. She brought the payment in her hand. I said to her, 'My good woman, there is not a copy to be had.' 'What!' said she, 'am I to return empty?' 'I fear you will.' 'Oh!' said she, 'I borrowed a copy once, but the owner has come and taken it away; and now I sit with my family, sorrowful, because we have no book to talk to us. My boy can read, and he is teaching me to read. He reads and I pray. Now, we are far from any one else we are living at a cattle outpost, and we have no one to teach us but the book. 'Oh!' said she, in true Sechuana style, 'go, seek a book; oh, father! oh, mother! oh, my elder brother, go and seek a book for me; surely there is one to be found—do not let me go back empty!' I felt for her, for she spoke earnestly and feelingly, and I said, 'Wait a little and I will see what I can do.' I sought here and there and, at last, found a copy and brought it to the poor woman. Oh! could you have seen how her eyes brightened; how she clasped my hands, and kissed them over and over again; and went away with her book rejoicing, with her heart overflowing with gratitude. 'Oh!' said she 'I knew you had a heart; I told you you had a heart'—that is to say—compassion! The work has continued to prosper. Thousands are learning to read, and the great difficulty with me now is how to supply them. I have great reason to hope that Africa will soon be enlightened and stretch out her hands unto God."

ANNIVERSARY MEETING.

The "Millstone Auxiliary" has just held their first "Anniversary," and send us this little sketch of their meeting:

"Did not our heart burn within us" with increased missionary zeal as we hearkened to Rev. Mr. Ward's description of the people and mission work of India, and Rev. Mr. Davis' account of China, both uniting in testimony to the utter degradation of women and the need of salvation in these countries where the gospel is hid, above whose horizon the "Sun of Righteousness" is now arising. When Rev. Mr. LeFevre's practical remarks brought home the subject to us, we felt our enkindled interest could not pass away with the hours of our first anniversary. While entering on the duties of another year we commend our loved Band "to the righteous wisdom of our God."

SEC.

MISSION-BAND DEPARTMENT.

THE CAT WITH THE FLAMING EYES.

ABOUT fifty years ago some missionaries were out on a distant south sea in search of an island. They had been two or three times before seeking for it in vain, but they had heard so much of its beauty, and of its need of teachers, who would bring it the message of the truth, that they determined not to be overcome by difficulties. The chief of these good men was called John Williams, who had been sent out to Tahiti as a missionary, and the name of the island which he could not find was Raratonga.

Their provisions were nearly ended, and their patience all but exhausted, when, early in the morning of the day on which they discovered the island, the captain came to Mr. Williams and said : "We must give up the search, or we shall all be starved." He replied that they would continue their course till eight o'clock, and if they did not succeed by that time, they would return home. This was an hour of great anxiety. Mr. Williams had sent a native to the top of the mast four times, and he was now ascending for the fifth ; and when they were within half an hour of giving up, the clouds which hid its towering heights having been chased away by the heat of the rising sun, the man relieved them from their anxiety by shouting, "Here is the land we have been seeking." Well, these good people landed in beautiful Raratonga, and the end of their work among the people was, that most of the idols were overthrown, and that they became Christians.

But now for the cat with the flaming eyes. A favorite cat had been taken on shore by one of the teacher's wives on this first visit; and not liking his new companions, Tom fled to the mountains. After the teachers had been sometime busy at work, and had persuaded the people to destroy their false gods, a great many idol temples were burnt down, and numbers came to be taught the one true religion in the little settlement which these good men had made. The house of a certain priest called Tiaki, who had just destroyed his idol, was at a distance from the settlement ; and at

midnight, while he was lying asleep on his mat, his wife, who was sitting awake by his side, thinking upon the strange events which had happened since the landing of the white people, beheld, with terror, two fires glistening in the door way, and heard with surprise, a mysterious voice. Almost dead with fear, she awoke her husband, and began to reproach him with his folly for burning his god, who, she declared, was now come to be avenged of them. "Get up and pray, get up and pray," she cried. The husband arose, and on opening his eyes, beheld the same glaring lights and heard the same terrible sound.

The priest was even more terrified than his wife. The only words which he could think of were the letters of the alphabet, which the strangers had taught him, and it seemed to him that they might have some power over the fearful visitor. So he began as fast as he could to shout, A B C D, to the end of the alphabet, for this, he thought, might do for a prayer, which the creature would understand. On hearing this, Tom, who was much more frightened than either the priest or his wife, ran away as fast as he could, leaving them deeply thankful for having been so clever as to remember so quickly the words which would frighten him away.

Poor Tom! his travels over the Raratonga mountains brought him to a sad end. One of his next visits was to a part of the island where idols were still worshipped; and as the idol temple stood in a retired spot, and was shaded by the rich foliage of trees of ancient growth, Tom, pleased with the place, and wishing to be found in good company, took up his abode with the gods. Not meeting with any hard usage from those within the house, he little expected any from those without. Some days after, however, the priest came, accompanied by a number of worshippers, to bring offerings to the god; and on opening the door Tom very respectfully greeted him with a mew. Unaccustomed to such a welcome, and never having seen a cat, instead of returning it, he rushed back with terror, shouting to his companions, "Here's a monster from the deep, here's a monster from the deep!" Upon this, the whole party hastened home, collected several hundreds of their companions, put on their war-caps, brought their spears, clubs and

slings, blackened themselves with charcoal, and thus armed, came shouting to attack poor puss. Affrighted at this fearful array of war, Tom immediately sprang towards the opened door, and darted through the terror stricken warriors, who fled with the greatest haste in all directions.

It was a great pity that Tom did not make the best use of his time, and run away from them ; for, in the evening these brave conspirators against the life of a cat, were entertaining themselves and a numerous company of spectators, with a dance, when Tom, wishing to see the sport, and bearing no malice, came to take a peep. No sooner did he show himself than the horrified company fled in terror ; and the brave warriors of the district again armed themselves, and gave chase to this unfortunate cat. But the monster of the deep being too nimble for them, again escaped their vengeance.

Some hours after, however, when all was quiet, Tom being disturbed in his abode with the gods, determined, unwisely, to renew his acquaintance with men ; and in the dead of night, he returned to the house, and crept beneath a coverlet, under which a whole family was lying, and there fell asleep. Unfortunately his purring awoke a man, who, supposing that some other monster had come to disturb them, closed the door-way, awoke the people of the house, and procured lights to search for the intruder. Poor Tom, tired out with the hard work of the day, lay quietly asleep, when the warriors, with their clubs and spears, attacked him most valiantly, and thought themselves wonderfully brave in putting an end to this terrible monster.—*Church Missionary Juvenile Instructor*.

“ A missionary in the Sandwich Islands, writes that for a year past his native converts have contributed one bundle of sticks each a month, for the support of their church and schools. They are too poor to give money ; but, these bundles of wood are sold to the whaling ships, which touch there, and in this way quite a large sum of money is obtained for Christian purposes.”

OUR LITTLE FAMILY IN CALCUTTA.

Our "American Home" is three stories high, two of which are occupied by the missionaries, but the lower floor where only natives can sleep, is devoted to our Orphanage. We first took the nine little children, supported by the friends in our Society, from the different schools where they had been living. They came to us in one single garment, and I know not what we should have done had we not been able to clothe them from the contents of the mission boxes sent from America by our Bands. The children are taught in English and Bengali, and learn all the ordinary branches. Then they sweep and dust their own rooms, keep the school-room tidy, and help cook and sew for themselves.

About two months ago, Miss Brittan heard of some children in the interior of India, who had been stolen from their homes to be sold to wicked people, but who had been recovered by the police. These children were offered to the mission schools here, for education, so we decided to send for eight of them for our Orphanage, making sixteen little ones now under our direct training. The eight children from the country are wild creatures, ranging from six to twelve years old, and are so full of fun and frolic, I hope they will stir up our quiet Bengali children. As yet, they do not know a word of Bengali, but are so bright and intelligent, I think they will learn quickly.

When the children who have been with us for some time, first heard that new ones were coming, they felt very sorry, and declared that no longer would we have a "Home," but that it would be a school. We worked on their sympathies by telling them how those poor little ones had been stolen away from their homes and friends, and that as Christian children they should show their love and pity by giving them a warm welcome. This seemed to touch them, and they were then in a state of great excitement to see how kind they could be. I had imagined that these stolen children were very young, and to sustain an interest in the new playmates, had told our little ones they should each select a child, and have the special care of her. This arrangement delighted them as you may imagine. When the children arrived, they presented a comical sight

and were so large some of our scholars looked quite small by the side of them. Our little ones were very much disappointed, for they had expected to see some neatly dressed girls, looking very sad because they had been stolen away.

Now, I must tell you about the smallest of our old set of children. She is named by a lady in America for a dear daughter who is dead, but who belonged to the Pioneer or first Mission Band started for our society. We call her for a short name "Memo." She is a dear little girl, and has a great deal of character. When you think of Memo you must imagine a little child about six years of age, who holds herself very straight, and is so dignified she never talks nor laughs loud, and never romps. She has a little face that shines fairly when she is pleased, but generally it is very demure, with downcast eyes. Now, why do you think that every one is fond of this reserved little child? It is because she is so kind to every one. When any of the children are ill Memo will sit beside them in the evening, and this in a hot climate, is a great self-denial. When one is punished Memo asks for them to be forgiven. The other day we were obliged to punish "Purby," one of the new children, for running away. When Memo thought she had been punished long enough, she marched up stairs and knocked at Miss Brittan's door, and begged that Purby might be forgiven. This, for a shy child who rarely says a word, was a great deal to do. Will you not pray that Memo may learn to love her heavenly Father and Saviour so much that she will do everything for His glory and not simply for the pleasure of doing good?

Eliza Clibborn is one of my favorites in the school, she has the elements of a very fine character, and I think will make a splendid woman if properly trained by one who understands her peculiar disposition. I never saw a child with a greater sense of justice and of right and wrong. She has such a stock of droll humor that she keeps the children constantly amused and often I cannot resist her myself, when I would give a great deal to be serious. The children have quite a saying that "where Eliza is there is joy."

Jennie McGraw I think will make a very fine character. She has a strong nature, and is an impulsive child, but I really believe

that she is trying to serve God. I notice how very attentive she is at Bible class, for she drinks in every word, and I see how hard she tries to control herself when put out at class time. The other day she lost her place in class, which was a great trial to her ; she did not check her temper and was rather naughty, (not more so than the others are every day.) After class she lingered behind the others, and begged me to forgive her for having been naughty ; she felt deeply about it herself, for her voice was choking. This was a very great thing for any of these children to do, they have been so imperfectly trained and generally have not much idea of right and wrong."

I have much more to write of these dear children, and another time will describe each one to you, for I want you to know them quite well.

H. CADDY.

**LETTER FROM DAISY MAY TO THE "DAISY CHAIN" BAND,
BROOKLYN.**

DEHRA, INDIA.

I THINK you will be glad to hear that we are having very pleasant weather, and all the trees are growing green and pretty, excepting the Bamboos, which are getting brown. It is a little hot in these days, so that we wear our cotton clothes ; but in the evenings it is very pleasant. I am very sorry to say that our former dear teacher, Miss Beatty, is dead ; and before she died, she sent us a box with three dozen dolls, some handkerchiefs, pictures, books and paper dolls. I got a doll, a handkerchief, and a picture ; and I was very glad and thankful to receive them. This week on Monday, an hour after our school, when we had all gone to the front veranda to sew, we heard a great noise down stairs. We found that a large piece of plaster from the ceiling of the school-room had fallen ; if any of us had been sitting there at the time, we should have been killed. This shows the grace of God. He saved us from such a circumstance. Some time ago, a very good gentleman came to visit our school, who gave us a very good little lecture about the Mount of Olives. He also told us about a school that he had charge of in Calcutta fifteen years ago. The winter he spends in traveling about preaching, and he was so

gratified to find many of the girls he taught so many years ago, now settled in comfortable houses of their own, trying to do good among their heathen sisters. He told us about them to encourage us to be diligent in our studies now, and to fill our minds with useful knowledge, so that by-and-by we may also be useful in teaching others. To-day, in a place near Dehra, called Tapkashmar, is a mela, or gathering together of people for worshipping idols. Tapkashmar is a stream with high banks, where is an idol, and hundreds of people go once a year to worship it, and to bathe in the stream. They make toys and other pretty things to please little children, and sell them. Some missionaries go to sell tracts and to preach to them.

NEW MISSION BANDS.

"Kendrick Band," formed by the Young Ladies of the Tabernacle Baptist Church, N. Y. City; Pres. Miss E. Thomas; Vice Pres. Miss C. Nash; Treas. Miss M. Farquharson; Sec. Miss H. Dean.

Missionary Society in Temple Grove Seminary, Saratoga Springs, N. Y., Miss Martha J. Crosby, President.

"Pruyn Auxiliary Society" of Canandaigua, N. Y., Mrs. Frederic B. Allen, Treasurer. Woman's Missionary Society of Owasco, Cayuga Co., N. Y., Mrs. Alonzo P. Peeke.

NEW LIFE MEMBERS.

Mrs. C. F. Mitchell, by Mission Band, "Light Bearers," Brooklyn.
 Mrs. Lewis R. Packard, " " " " "
 Miss Martica Gookin, " " " " "
 Miss Emma F. Wallace, " " " " "
 Rev. Dr. George C. Lorimer, by the Young People of Shawmut Ave. Baptist Church, Boston, Mass.
 Miss Sarah Brown, by Mrs. Mary G. Chittenden, Guilford, Ct.
 Mrs. T. B. Romeyn, by "Chase" Band. Hackensack, N. J.
 Mrs. M. A. Wilder, by Clara P. Wilder, Clinton Ave. Cong. Ch. Brooklyn.
 Mrs. Emma Devan, by Mission Band of Baptist Sunday School, New Brunswick, New Jersey.
 Mrs. Tacy M. Appleton, by Mission Band of Baptist Sunday School, New Brunswick, New Jersey.
 Mrs. Theresa N. Ely, by E. Sterling Ely, Esq., Cheektowaga, N. Y.
 Miss Abby T. Lanman, by Mrs. Genl. Williams, Norwich, Ct.
 Miss Fanny Norcross, Milwaukee, Wisconsin.
 Mrs. J. G. Griswold, by "Ever Ready" M. B. Blooming Grove, N. Y.
 Miss Lillie H. Fowler, by "Fowler" Miss. Band, Utica, N. Y.
 Miss Harriet A. Camp, " " " "
 Miss Carrie H. Kellogg, " " " "
 Mrs. Georgiana H. Maynard, " " " "

KENTUCKY BRANCH.

Dr. Ed. P. Humphrey, by "Humphrey" Band, Louisville.
 Mrs. Edgar Needham, by Memorial Bands, "Carrie Loving" and "Laura Love," Louisville.
 Rev. George W. Brush, by Mission Bands, "Carrie Leonard Memorial" and "Hindoo's Friend," Louisville.
 Miss M. B. McElroy, by "Hugh McElroy" Miss. Band.

We return our sincere thanks to the "E. P. Rogers" Mission Band: for 19 skirts, 15 sacks, 6 aprons.—To Mrs. James Williamson, for 1 pincushion, 2 dresses and bead bags.—To Mission Band "Light Bearers," box of worsted and canvass.—To Murray Hill Mite Society, through Mrs. B. B. Atterbury, Scripture text on canvass and bundle of worsted; 1 large patch-work quilt from Miss Anna E. Denny.—To Mission Band "The Star of Bethlehem," Fairfield, Ct., per Miss Abby B. Nichols, 7 dresses, 20 calico slips, 5 aprons and some underclothing, valued at \$23.75.—To Mission Band "United Effort," Mrs. R. W. Hurlbut, 2 beautifully dressed dolls, doll's furniture, 6 transparent slates and pencils, canvass and worsted, 1 toilet box and 1 cushion and an illuminated text.—To "St. Andrews" Mission Band, Bridgeton, N. J., per Miss Julia F. Nichols, dresses, skirts, sacks, slippers, socks, 1 baby's shawl, quantity of basted patch-work and tidy cotton; 6 pictures framed; also, Scripture prints and packages of pictures.—To "May Flower" Mission Band, Norwalk, Ct., dresses, patch-work basted for six bed quilts, socks and 8 dressed dolls.—To "Little Helpers" Mission Band, Norwalk, Ct., 9 dressed dolls, baby's shirts and socks and a few fancy articles.—To Miss P. L. Smith, Chicago, Ill. 2 vols of "Little Corporal," and 115 Nos. of "The Bright Side," for the children of India

Articles contributed for Mrs. Pierson's outfit, by friends in Chicago; 6 p's hose, 6 towels, by Mrs. J. V. Smith, 6 p's hose, by Mrs. E. Ely. Gingham dress from J. V. Shewy. Box from Mrs. Crumbaugh, containing collars, cuffs and spools of cotton. Scarf from Miss P. L. Smith. Painting of fruit by Mrs. Partridge. Painting of Autumn Leaves, by Mrs. Merriman. Pictures from Mitchell and Thertaney; Stereo-scope, with 2 doz. views from Copeland and Melanok; 3 silver cups from Hamilton & Co., for Mrs. Pierson, Mrs. Pruyn and Miss Crosby; 3 shawl straps from Hopsull & Co. Cuffs and handkerchiefs, by Mrs. Gould. Box of medicine and book by Mr. Halsey. A box of fancy articles from "Ivy-vine Band," Brooklyn.

RECEIPTS of the Woman's Union Missionary Society, from June 1 to Aug. 1, 1871.

Branch Societies and Mission Bands.

MASSACHUSETTS.

South Boston. Young People of Shawmut Av. Baptist ch. to constitute
DR. GEORGE C. LORIMER, Life
Member, per Mrs. Horton.... \$50 00

CONNECTICUT.

Fairfield, "Star of Bethlehem," per
Miss J. B. Nichols... 50 00
Guilford, "T. P. Mission Band," Miss
Sarah Brown, Pres't... 20 00
Norwalk, "Little Helpers," per Mrs.
E. V. A. Chichester. Proceeds of
Fair, of which a portion for Christ-
mas Tree in Calcutta... 100 00
"May Flower Band," per Miss C. E.
Raymond. Proceeds of Fair, for 3
years' support of child in Calcutta 150 00

\$320 00

NEW YORK.

Albany, "Albany Branch," Mrs. F.
Townsend, Treas., Mrs. Margaret
L. Abbe, for Bible reader in China. 70 00
Brooklyn, "H. G. Brittan" Band,
per Mrs. G. C. White, for teacher
at Constantinople, in gold..... 25 00
"Steady Workers," Miss Annie
Fish, Sec'y., for Bible Reader in
Calcutta..... 100 00

"Light Bearers," Miss Emma F.
Wallace, Sec'y., for support of
"Deborah," and to constitute
Mrs. C. H. MITCHELL, Mrs. LEWIS
R. PACKARD, Miss MARTICA GOO-
KIN, and Miss EMMA F. WALLACE,
L. M's., 265 75. Premium on
silver, 11 cts..... 265 86
"The Gleaners," of Packer Inst.,
per Miss A. T. Wells..... 21 50
"Daisy Chain," of Church of the
Pilgrims, per Miss E. L. Mitchell,
for "Daisy May," in Dehra..... 40 00
"T. Dwight Memorial" Band, for
Miss Wilson's work in Allahabad, 400 00
Canandaigua, Proceeds of Fair by
"Pierce" Band, for "Hattie Gran-
ger," in Smyrna, per Mrs. M. H.
Worthington..... 155 00
Kinderhook, "Daisy Collier" Band,
per Mrs. W. H. Rainey, for child in
China..... 20 00
Le Roy, "North Star" Branch. Mrs.
B. E. Stevens, Treas..... 42 25
Missionary Society of Ingham Uni-
versity, Miss Emma L. Parsons,
Sec'y., for Miss North..... 125 00
New York, "E. P. Rogers" Band,
Miss M. L. Muller, Treas., viz:
Mrs. E. Thomson, 5, Mrs. Marie,
20, Miss Jones, 15, Mrs. Kent, 5,
Miss Doremus, 5, Mrs. Bennett, 5,
Miss Clark, 2, Mrs. Cooper, 2,
Misses Boyd, 2, Mrs. Secor, 5, Mrs.
Rogers, 2, Miss Barker, 1, Miss A.
Barker, 1, Miss Bass, 1, Miss
Muller, 1..... 72 00

The "Kendrick" Band, of Tabernacle Baptist Church Miss H. Dean, Sec'y., for "Mai Loon," in Miss Haswell's School, Maulmain, viz: Mr. S. F. Stanton, 10, Mrs. T. H. Maghee, 5, Miss H. Colgate, 5, Miss J. Colgate, 5, Mrs. J. H. Keyser, 5, Mrs. S. D. Barnum, 2, Mrs. Needham, 1, Mrs. W. O. Stoddard, 1,.....	34 00
"First Fruits," per Miss Blakeman, for "Bindow," viz: Mrs. Jas. Stokes, 10, "Miss Stokes, 20, Mrs. Blakeman, (In Memoriam) 20, Miss M. M. Smith, 7, Miss Flint, 2, Miss Lissa Doronce, 1, Misses Mason, 2, Miss Knox, 3, Miss Black, 5, Miss Blakeman, 5, A Friend, 3, Mrs. Quincey, 3, Miss Dustan, 3, Brick Church Inf. Class, 6	90 00
Young Ladies Bible Class of 34th st. Ref. Church, for Mexico, in gold.....	30 00
S. S. of Mission Chapel of Dr. Hall's ch., per J. Paton, Esq., to complete salary of Sophia Shouldham, 21, and for gift to her, 10.....	31 00
"United Effort," per Mrs. R. W. Hurlbut.....	30 00
Saratoga Springs, "Temple Grove Missionary Society," Miss Fannie C. Dinsmore, Sec'y.....	40 00
Syracuse, "The Band of Faith," per Mrs. R. Townsend, for "Kynovée," at Ningpo, viz.: Mrs. Albert Reed, Port Byron, 20, Ref. S. S. of Syracuse, in gold, 10, premium, 1.30, Mrs. Theo. Townsend, Albany, 10, Mrs. Joel Reed, 5, Mrs. Samuel Hand, 5, Mrs. Jas. Cook, 3.....	54 30
Utica, "Fowler" Band, per Miss Camp, Proceeds of Fair, 207, Mrs. Wm. S. Taylor, Collector, 13, Miss A. M. Ledlie, Coll'r, 5, per Miss H. A. Camp, Mrs. Benj. Walcott, New York Mills, 10, and Mrs. Wm. Walcott, 10, Miss Goodrich, Coll'r, 10, Miss Lizzie Potter, Coll'r, 35. Also, per Miss Potter, Mrs. John H. Prentiss, Chicago, 5, Mrs. Harriet Merrell, Sackett's Harbor, 5, Miss F. H. Dering, 5. Total, 305, of which for child in Marsovan, 35. gold, and the remainder for Mrs. Pruyn's Work in Japan. All to constitute Miss LILLIE H. FOWLER, Miss HARRIET A. CAMP, Miss CARRIE H. KELLOGG, and Mrs. GEORIANA H. MAYNARD, of Utica, Life Members....	305 00
West Troy, "Brotto" Band of S. S. of South Ref. Church, per James Campbell, Jr., Esq. for 2 years support of "Brotto," in Calcutta.....	150 00

\$2,100 91

NEW JERSEY.

Allentown, "C. L. Beatty" Band, per Mrs. H. N. Vanderbeck, Sec'y. 50 00	
Bridgeton, "St. Andrew's" Mission Band, per Miss Julia F. Nichols..	24 65
"Ivy Hall" Band, per Miss M. Sheppard, for "Ko Oo" and "Ongee," in Maulmain.....	25 00
Hackensack, "Chase" Mission Band, per Mrs. Williams, 2d quarterly collection, for Miss Brittan's work, and to constitute Mrs. DR. ROMEYN, Life Member.....	73 61
New Brunswick, Auxiliary Society, Miss Mary A. Campbell, Treas., from Mission Band of Baptist S. S. to constitute Mrs. DR. DEVAN and Mrs. TACY M. APPLETON, Life Members, 130. Infant School of 2d Ref. Church, 15, Sale of Kardoo, 75 cts.	145 75
Newark, Auxiliary Society, Mrs. E. D. G. Smith, Treas., Coll. by Mrs. Morgan L. Smith, Miss S. A. Smith, 1, Mrs. Truman Aldrich, 1, Mrs. Dr. Tichenor, 1, Mrs. Henry C. Fish, 1, Mrs. Amanda Duryee, 1, Mrs. Joseph R. Pierson, 1, all for Mrs. Pruyn. Miss Fish, 1, for Miss Brittan, Mrs. Bleeker, 5, Miss Matilda Bleeker, 5, Mrs. Dr. Warren, 5, Mrs. Sarah B. Van Wagenen, 5, Miss Lucy Wright, 5, Mrs. J. F. Ward, 1, Baby Stoddard, 1, four copies Kardoo, 3.25.	37 25
Collected by Mrs. Shepard, Mrs. Richard Wilde, 2, Mrs. Burnet, 2.	4 00

\$360 26

PENNSYLVANIA.

Philadelphia Branch Society, Miss A. M. Kennard, Treas., for school and Bible Readers, under Mrs. Bennett, Rangoon.....	281 25
From Flemington Auxiliary, for Bible Reader and child in Dehra..	129 00
Towards salary of Miss Hook.....	163 75
Towards salary of Miss Lathrop.....	163 75
For Miss Haswell's school, Maulmain.....	200 00
For Bible Reader under Rev. J. W. Vonbrunn, Liberia.....	140 00
For Bible Reader under Mrs. Bridgman, Shanghai.....	225 42
For May Links.....	53 44
For Leaflets.....	6 72
For "Shoralotta," in Calcutta.....	84 37
For "Elizabeth Carey Lea," child in Calcutta.....	30 00
Total from Philadelphia Branch.....	1,487 70
Pottsville, Band "Beautiful Star," per Miss Sallie Carter, for "Eliza Douglas".....	12 00

\$1,499 70

DELAWARE.

Glasgow, Miss Susan Harris, per "Dindigul Band".....	2 00
New Castle, Auxiliary Society, Mrs.	

Jas. Cooper, Treas., Mrs. W. E. Sperrance, and Miss Sallie Sperrance, 8, Miss Merritt, 1, Dr. and Mrs. L. A. Edwards, for "Little Lutie," 5.....	14 00
	<u>\$16 00</u>

KENTUCKY.

Louisville, "Kentucky Branch," per Mrs. Theo. H. St. Clair, Treas. (See items below).....	87 00
"Kentucky Branch," Mrs. S. O. Bennett, Treas. (See items below).....	190 00
	<u>\$277 00</u>

OHIO.

Cincinnati, "Mt. Auburn Institute" Band, per Mrs. C. H. Smith.....	29 00
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ILLINOIS.

Chicago, "Chicago Branch," Mrs. P. A Avery, Sec'y. and Treas., from "Kohar" Band, per Mrs. P. F. Pettibone, for "Kohar," in Harpoot, Turkey, in gold, 60, premium 7.80.....	67 80
Receipts from other sources. (See items below).....	225 75
	<u>\$293 55</u>

MINNESOTA.

St. Pauls, Missionary Soc. of the Home of Hope S. S., D. R. Noyes, Jr., Esq., President, for special object.....	25 00
Total, from Branch Societies and Mission Bands.....	4, 971 42

Other Contributions.

MASSACHUSETTS.

Ashfield, Miss Clarissa Hall, Coll'r....	34 04
Northampton, Miss M. C. Dickinson, Coll'r.....	90 75
	<u>\$124 79</u>

CONNECTICUT.

Guilford, Mrs. Mary G. Chittenden, to constitute Miss SARAH BROWN, Life Member.....	50 00
New Haven, per Mrs. Larned, Miss Elizabeth Davenport, 5, Mrs. John Fitch, 1.....	6 00
Mrs. Russell Hotchkiss, 5 50, Floral Fair, by Lila Watrous and Alice Hotchkiss, 6.....	11 50
Norwich, Mrs. H. P. Williams to cons. Miss ABBY T. LANMAN, L. M.....	50 00
	<u>\$117 50</u>

NEW YORK.

Brooklyn, Mrs. M. P. Wilder, of Clinton Ave. Cong. Church, to cons.	
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M. P. WILDER, Esq., L. M., and for Miss Brittan's work.....	50 00
"Poor Mothers," of an Episcopal Chapel, per Mrs. C. L. Slipper, for Miss Brittan's work.....	9 00
Cheektowaga, E. Sterling Ely, Esq., to cons. Mrs. E. S. ELY, L. M.....	50 00
Durham, Ladies' Charitable Society, per Mrs. R. S. Whittlesey.....	3 75
Kinderhook, Mrs. M. C. Miller, for Kardoo.....	1 50
New York, The Misses Parish, for Japan.....	200 00
Mrs. James Williamson, coll'r.....	25 00
Young Ladies in Miss Haines' school.....	16 50
Mrs. J. R. Kendrick, for Kardoo.....	75
Mrs. T. C. Doremus, for Kardoo.....	7 00
Miss S. B. Hills, sub'r.....	10 00
Mrs. Ernest L. Smith, sub'r.....	20 00
H. K. Corning, Esq.....	50 00
Mrs. W. G. Lyon, coll'r.....	25 00
Sales of Kardoo at Home of the Friendless, per Mrs. West.....	3 00
Plattsburgh, Mrs. Moss K. Platt, of which from Mrs. A. G. Carver, 2, Mrs. J. C. Platt, 1, Sales of Kardoo, 1.50.....	5 00
Whitestone, L. I. Mrs. Lewis Atterbury, for Japan.....	30 00
	<u>\$506 50</u>

NEW JERSEY.

Bloomfield, Mrs. J. P. Jones, Coll'r. viz.: Mrs. J. M. Barrett, 1, Mrs. E. H. Davey, 1, Miss Mary L. Baldwin, 2, Mrs. J. F. Randolph, 2, Mrs. M. W. Dodd, 2, Mrs. F. H. Dodd, 1, Mrs. D. B. Coe, 5, Miss Mary E. Coe, 2, Miss Minnie Coe, 3, Mrs. C. M. Davis, 1, Miss Lizzie B. Whipple, 1, Mrs. Israel C. Ward, 1, Mrs. J. P. Jones, 2.....	24 00
Bridgeton, Miss Julia F. Nichols, coll'r.....	29 00
Freehold, Miss Louisa Hunt, for Japan, 10, from "Busy Bees," 2.....	12 00
Newark, Mrs. Baldwin, for Kardoo.....	9 00
Trenton, Mrs. S. K. Wilson, per Mrs. Buttolph.....	5 00
	<u>\$79 00</u>

PENNSYLVANIA.

Williamsport, Mrs. B. W. Thompson, Coll'r, viz.: Miss Doane, 5, Miss Fields, 1, Miss Imms, 1, Mrs. T. B. Jones, 1, Mrs. John Antes, 1, Mrs. E. B. Campbell, 2, Mrs. Thomas Dockerty, 2, Mrs. B. W. Thompson, 2.....	15 00
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DELAWARE.

Christiana Hundred, Miss Victorine E. du Pont, Coll'r. in Christ Church, per Rev. J. Newton Stauger.....	52 00
Wilmington, Miss Ella Porter, collected by a S. S. scholar.....	6 50
	<u>\$58 50</u>

MARYLAND.

Baltimore, Mrs. A. S. Fry..... 20 00

VIRGINIA.

Richmond, Mrs. Armstrong, for membership of four orphan grandchildren of Rev. William J. Armstrong. 1 00
Mrs. C. A. Diell, for membership of John Diell Blanton..... 1 00
2 00

DISTRICT OF COLUMBIA.

Georgetown, per Mrs. M. E. Read, of which for Leaflets, 50 cts..... 5 50

ILLINOIS.

Rockford, C. J. Taggart, M.D., a per-

sonal gift to Miss M. Lathrop, Calcutta..... 225 00

MICHIGAN.

Lansing, Mrs. Anne W. Emery, for Kardoo 75
Subscriptions for Missionary Link: Miss Fulsom, Dorchester, Mass., 5, Miss Hardy, 2, Miss Carleton, 3.50, Mrs. Hening, Springfield, Ill., 3, Miss Sutton, 3, Miss Nichols, 2, Mrs. J. A. Locke, Watertown, Mass., 10.50, Mrs. G. Hallock, 2, smaller sums, 23.50..... 54 50

Total, other contributions.....1,209 04

Total from Br. Soc's. & Miss. Bands.4.971 42

Total, from June 1st, to Aug. 1st ..\$6,180 46

RECEIPTS of ROME (N. Y.) AUXILIARY, for the year ending, April, '71.

Mrs. T. M. FLANDRAU, *President*.
Mrs. H. BRAINARD, *Vice-President*.
Mrs. A. H. ETHERIDGE, *Treasurer*.
Miss MARY ARMSTRONG, *Secretary*.
Miss EMMA E. CHASE, *Missionary*.
Presbyterian Society and friends in Whitesboro, Collected by Misses Frost and Marsh.....\$50 00
Collected at Green's Corners by Mrs. Sarah Phillips..... 20 00
Factory Village..... 13 75
Gift to Miss E. E. Chase.....20 00
Zenana Entertainment 91 00
Strawberry Festival 250 00
Collections by Members of Society:
Miss Turtelot, 9.00. Misses Wright and Comstock, 52.00. Mrs. A.

Mudge and Clara Thomas, 90.60. Miss Hattie Scudder, 67.97. Mrs. F. Armstrong and Miss Stryker, 97.34. Mrs. Arthur Roberts, 65 67. Miss Pope, 52.10. Miss E. R. Huntington, 51.70. Miss Hattie Wardwell, 39.55. Miss Fuller, 36. 80. Miss Hayden, 8.32. Miss Stevens, 8.80. Miss Sherwood, 16.30. Miss Merrill, 14.50. Miss Hannabs, 12.67. Miss Pritchard, 3.65. Miss Mills, 4.53. Miss Susan Wright, 30.05. Miss Jones, 1.56. Miss Sturdevant, 32.28. Mrs. Palmer, 33 40. Misses Sandford and Searles, 42.31. Misses Gates and B. Huntington, 31.32. Received for Sale of copies of Kardoo, 60.00. Total amount...1.371 22

RECEIPTS of PHILADELPHIA BRANCH, from June 8, to August 1, 1871.

Miss J. C. Thompson's collection :
Miss J. H. Faries, 2.50. Miss M. A. Faries, 2.50. Miss Mary Thompson, 1. Mrs. A. L. Kaub, 1. Miss E. L. Fithian 1..... 8 00
Through Mrs Dr. W. W. Keen, from a Friend 10 00
Miss E. L. Patten's collection 21 50
Mrs. R. C. Matlack's collection:
Mrs. S. C. Bunting, 2. Miss R. C. Bunting, 3. Collected from the S. S. of the Church of the Saviour, W. Phila., 93 20. 98 20
"Star of the East" Band, 1st Baptist Church, Phila., for Lucy Guerdon

of Mrs. Van Meter's Mission School, Bassein, Burmah..... 25 00
Through Miss Dillaye, Mrs. Dennis O'Brien..... 1 00
Through Mrs. E. A. Pierce, from Miss Mary Fox, to constitute herself Life Member of Phila. Branch, 50. Miss E. L. Kershow, 1. Miss M. A. White, 2. Miss Fox, for Link, .50.....53 50
Through Miss Dillaye, Miss S. H. Dunlap's S. S. Class, Wilkesbarre, Pa., 13.40, Mrs. J. E. Brown, Georgetown, D. C. from "Willing Helpers" Band, 10, Through Mrs.

Brown, for Links, 5. Mrs. Judge
Prindle, Norwich, N.Y., 10.50, (.50
for Links,..... 38 90
\$256 10

Received also June 20, 1871. from the
Trustees of the "Holland Estate,"
the sum of Fourteen Thousand,
Two Hundred and Eighty-seven

dollars and fifty cents, the bequest
of Miss Harriet Holland to the
Phila. Branch of Woman's Union
Missionary Society of America for
Heathen Lands. The interest to
be applied first to the support of a
Zenana Teacher, and then to the
General purposes of the Society. 14,287 50

A. M. KENNARD, *Treasurer.*

RECEIPTS of CHICAGO BRANCH, from June 1st to July 28th, 1871.

Mrs. F. W. Blatchford..... 20 00
Miss Alice Blatchford..... 10 00
From Trinity Church, per Dr. Sulli-
van..... 20 00
Rev. John Covert..... 30 00
Mrs. Ira Couch..... 25 00
" James Couch..... 20 00
" H. Humphrey..... 2 00
" O. B. Wilson..... 2 00
" Heath..... 1 00
\$130 00

Collected by Mrs. S. Shipman:
Mrs. E. WADSWORTH, to complete
Life-Membership, 25, Mrs. Frank
Sturges, 20, Mrs. Gen. Webster, 5,
Miss L. Pitkin, 5, a friend, 2..... 57 00
Collected by Mrs. Prescott:
Mrs. D. H. Hills, 5, James Hills,

50c., H. B. Hills, 50c., Miss Mel-
ville, 1, Miss Dora F. Bates, 1,
Mary A. Prescott, 1, Phillips M.
Prescott, 1..... 10 00
"Chicago Cambrian Gleaners," for
1871 (in part). Evan D. Davis, 1,
Jno. P. Davis, 1, Mary Davis, 50c.,
M. A. Griffith, 50c., Esther Jones,
50c., Lizzie M. Jones, 50c., Lizzie
Rollands, 1, Lizzie Hughes, 50c.,
George Williams, 50c., D. Cadwal-
lader, 50c., J. Roberts, 1, Robert
Griffith, 1, M. Williams, 1, Maggie
Williams, 1..... 16 50
Sales of Kardoo..... 13 00
Subscriptions to Link..... 5 25

Total, \$225 75

P. A. AVERY, *Treas.*

RECEIPTS of KENTUCKY BRANCH, from May until July.

Louisville. "Olive Branch," Mrs. M.
E. Crutcher..... 20 00
"Humphrey Band," Mrs. T. B. Bar-
ton..... 20 00
"Carrie Loving Band," Mrs. J. A.
Miller..... 20 00
Infant Class, Chest. Presb. ch., sent
to Mrs. Pierson..... 10 00
Little Lizzie Burkhardt, her own
earning..... 50
Pewee Valley, Contribution from Mrs.
A. M. Cummings..... 20 00
Total, \$90 50

THEO. H. ST. CLAIR, *Treas.*

RECEIPTS in JULY.

"McCown Band," by Miss J. C.
Rhorer, 20, "Caroline Leonard
Mem. Band," by Miss B. F.
Thurston 20 - "Hindoo's Friend

Band," by Mrs. Riley, 30..... 70 00
Class I, Chestnut St. Presb. Ch. S.S.
by Mrs. M. E. Crutcher..... 2 50
Sub. to Link for Mrs. Riley..... 50
Sub. to Link for Mrs. Booth..... 50
"Hugh McElroy Band" for Mexico,
also to make Miss M. B. McEl-
roy Life Member, by Mrs. H. B.
Brown..... 50 00
"Nee Sima Band," for Home in Ja-
pan: May McElroy, 5, Hadgie
Brown, 5, Mrs. H. M. Brown, 15.. 25 00
"Evergreen Band," by Mrs. Peter.. 21 00
"Norris Memorial Band," by Miss
Eva Clark..... 20 00
Link subscription (Dr. C. R. Black-
all)..... 50

Total, \$190 00

MRS. S. O BENNETT, *Treas.*

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